Hist. of Asia vol. I.

POSTSCRIPT
to
Mr. *Dalrymple's Account*
of
THE GENTOO MODE
of
COLLECTING the REVENUES
on the
COAST of CHOROMANDEL.

Being *Observations* made on a Peruſal of *It*
by
MOODOO KISTNA.

Mattu Krishna

LONDON, 1785.
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PREFACE.

I AM indebted to Mr. Andrew Roſs, at Madraſs, for the following Obſervations made by Moodoo Kiſtna who has, for thirty years, faithfully ſerved the Eaſt India Company as their Dubaſh and Indian Tranſlator at Madraſs; Mr. Roſs is ſo obliging to promiſe, his beſt endeavours to get a fuller and more circumſtantial diſcuſſion of my Pamphlet, on the Gentoo Mode of collecting the Revenues; but I thought I was bound in candour to publiſh theſe Obſervations, as they controvert ſome of my poſitions.

Moodoo Kiſtna ſays, that by Compact, in ſome diſtricts, The *Ryats*, or Land-Holders, have bound themſelves, not to alienate or diſpoſe

diſpoſe of their Inheritance, on any account; but that, originally, The right of diſpoſal of the Lands was veſted in the *Ryats:* a Friend has ſuggeſted, that Moodoo Kiſtna was not a *Ryat* by *inheritance*, but wiſhes to be by *purchaſe*; I have that opinion of Moodoo Kiſtna's veracity, that I am convinced he would not falſify a fact to ſerve any purpoſe, but as it is the nature of the human mind to require ſlender evidence for what we wiſh, I hope this matter will be the ſubject of future inveſtigation.

Moodoo Kiſtna, ſays the Lands are not cultivated by the Community, but by the Individual; He does not explain whether The Lands are cultivated by the *Ryats* jointly or ſeparately; his mentioning that the Officers' ſhares are taken from the *general produce*, implys that the Lands are cultivated conjointly; and I have always underſtood

ſtood that the *Accounts* are the *Accounts* of the *Village*, and not of *Individuals*; however this is a matter proper to be enquired into.

Moodoo Kiſtna does not explain, by whom the *Maneam*, or *Free-Gift Lands*, are cultivated; we can ſcarcely ſuppoſe the Officers of the Village have *Stock* for the cultivation of the Lands; this therefore ought to be explained.

Moodoo Kiſtna is certainly miſtaken, in ſaying that the *Tanks* were to be repaired by *Government*; for Certain Proportions of the Produce are alotted as *Tank-Fees* for this purpoſe: Perhaps, He may mean, that The Government was to perform all thoſe repairs which exceeded the ordinary proviſion of the *Tank-Fees:* This is certainly true; for it is a leading principle in the Gentoo

Gentoo Government, that the State is to do every thing, neceſſary for the Publick Welfare, which the ordinary proviſions are incompetent to.

The *Shares* due to *Individuals* of the *Community* from the *Produce*, makes the *property*, a *common Property* in the general ſenſe; ſo that the principle remains the ſame, whether the Land be cultivated, and poſſeſſed, by the whole Village or by the Ryats only; and it is implied, by Moodoo Kiſtna's Obſervations, that the Government portions out the Shares to the Ryats.

12th April, 1785.

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Obſervations made on a peruſal of Mr. Dalrymple's Account of the *Gentoo Mode* of collecting the Revenues on the Coaſt of Choromandel By *Moodoo Kiſtna*,

IT is the ancient Account of the People who inhabit that part of India which is at preſent known by the name of the *Carnatic*, that the Country was originally divided into three parts or Kingdoms viz.

Saramandalam, which is the Country of *Trevankore*, or the *Malabar Coaſt*, was Governed by a King called *Sara Rajah*.

Pandemandalam, which is the Country of *Madura* with its dependencies, was Governed by King *Pandia Rajah*.

Choulamandalam, which is the Country of *Tanjore* with its dependencies, including *Arcot Carnatic*, [a] was Governed by King *Choula Rajah*.

The Succeſſors in the ſaid Kingdoms always bore the ſame Name and Title.

When one of the Kings of Choula Rajah Governed his Kingdom that part of Arcot Carnatic was grown into Woods and Deſarts and was infeſted with Thieves

[a] (N.B. Carnatic is a general name given to any Country which is under the Government of Gentoos) M.K. I have been informed it ſignifies the Country of the People with *long Ears*.

and

and Robbers called *Curumbers*, who had ſtrong Holds, built among the Woods, and would not ſubmit to their Sovereign nor pay any acknowledgement to him. On this *King Choula Rajah* intending to ſuppreſs them, thought proper to give the full Sovereignity thereof to one of his ſons called *Tondaman* remarkable for his bravery. He marched with an Army and after many battles conquered theſe Robbers, having reduced and burnt all their ſtrong Holds, the ruins of which are ſtill to be ſeen in ſome parts of this Country. He then thought of cutting and clearing the woods and to form Villages and build Towns and to people them; which by indefatigable induſtry he accordingly accompliſhed and hence it is this Country is called after his own name, that is, *Tondamandalum* or *Tondamans Kingdom*.

It is to be obſerved, that when *Tondaman* was peopling the Country, he brought forth many Families from his Father's Kingdom of *Choulamandalum* and from other parts to the Southward and ſettled them in the Villages and Towns which he erected with certain allowances and privileges granted to them, but they not being able to ſupport themſelves in their new Habitations began to deſert, or return to their *former* reſidences, upon which the Rajah *Tondaman* deviſed a ſcheme to encourage them to form laſting Eſtabliſhments in this Country, and to that effect he divided the lands of each Village or Town into ſo many ſhares; giving the Cultivators of the Soil and their Heirs, the power of holding ſuch ſhare as their own inheritance for ever, on paying an eſtabliſhed rent or allowance to the Government which hath firmly ſettled them in this Country. Since that period the Inhabi-

Inhabitants or Ryats in theſe parts are entitled to the right of Cultivation; ſelling and buying the lands thereof as their own property, under the ſaid regulation. But in proceſs of time King *Tondamans* Family became extinct, and the Sovereignity of the Country fell into the hands of another family of Pagan Kings, called *Royaloo*, which exiſted for many Centuries; but at length that race was alſo extinguiſhed, and the Mahomedans became Sovereigns of this Country.

During the Sovereignity of the family of *Royaloo* the Ancient eſtabliſhment of King *Tondaman* regarding the Rights and Priviledges of the Ryats, were altered or ſubverted in many reſpects and much more ſo under the Mooriſh Government; however ſome of the ancient families of the Ryats enjoy their rights agreeable to the ancient

eſtabliſhment

eſtabliſhment of King *Tondaman* and maintain them to this day, tho' not totally free of embarraſſment.

By the aforegoing account, it is to be obſerved, that the Deſcendants of the Ancient families of the Ryats and thoſe that make their purchaſes from them, are the lawful Inheritors of the Lands in the Villages, to diſpoſe of them as they think fit, ſubject to the payment of the eſtabliſhed ſhare or Rent to the Government, if not obſtructed in their Rights by the Officers thereof, for ſome ſpecial reaſons.

It is alſo to be remarked, that in ſome Villages, the Lawful Ryats or Inheritors, in order to prevent Strangers from buying any Share of their inheritance, and to ſecure ſuch property amongſt their families for ever have made agreements of reſtriction between

between themſelves, not to ſell the ſame to any, even in time of their extremities; but to Cultivate ſuch part of their reſpective Shares as their ability may afford and to let the remaining part to ſtand ſtill and to be uſed by the Ryats or other inheritors of the Villages accordingly to their abilities, till the owner of that Share can find means to cultivate it. The Villages under the above reſtriction are called *Paſhungare*, by which it is underſtood that no Lands of inheritance can be ſold there by an individual inheritor; whereas in other Villages which is called *Ardeycara*, Shares of Lands may be ſold and bought according to the uſual courſe.

Mr. Dalrymple's obſervations regarding the Shares of the Ryats allowances and fees to the Public Officers, &c. of the Villages are right enough, but theſe Officers, beſides the ſaid Allowances, enjoy certain

Maneam,

Maneam, or free-gift lands, allotted to them. In ſome Villages the allowances to ſome of the Public Officers are deducted out of the general produce and in ſome Villages out of the Ryats ſhare; but the queſtion is, whether they receive them fully, in theſe days, being ſubject to many unreaſonable taxes and impoſitions?—With regard to the Cultivation of Lands in every Village, it is carryed on by individual inheritors, according to the diſtinct ſhare of the Lands they have, and in conſequence, each of them receives his due ſhare of the produce, from the Government; but it is not cultivated by the Community of the Village jointly, nor the produce thereof ſhared among them in certain proportions.

According to the eſtabliſhed Cuſtom of the Country Tanks are to be repaired indeed at the expence of the Government, and money

money to be advanced to the Ryats without intereſt to enable them to carry on the Cultivation becauſe of their natural poverty by reaſon of their being obliged to provide Bullocks for tillage, ſeeds and other neceſſary implements of huſbandry at their own expence, being content with a proportion of the Share allowed them by the Government, which in theſe days is quite unequal to their charges and labour; whereas their Shares in the Reign of King *Choula Rajah*, &c. were much greater.

Mr. Barnards account of the Survey muſt certainly give a full explanation of all the particulars regarding the nature of the inheritance, &c. in the Country, which account may be found in the Companys Office.

In

In order to preſerve the Country in a flouriſhing State the mode mentioned or recommended by Mr. Dalrymple to collect the Revenues or produce of the Lands in its Kind, is the beſt that can be thought of; but it muſt be attended with ſome pains and trouble. It requires patience on the part of the Governmnet, to convert or to receive them all in Money; whereas if the Country is let out to the Renters, an immediate payment in Caſh may be expected from them, but this will of courſe produce an Oppreſſive management of the Renters over the Ryats, who will thereby be impoveriſhed to the higheſt degree. In the preſent ſituation of the Company's Affairs, they can neither have patience to wait to receive the produce in its Kind, to be converted afterwards into Money; nor can they place confidence in theſe Managers who may be employed in the room of the

Renters

Renters to do ſo, ſo that the Country muſt ſubmit to the preſent inconveniences.

With regard to the Bullocks and Sheep to be provided for the good of the Public Service and improvement of the Country, there can be no better method than what is recommended by Mr. Dalrymple, but *Nellore* and other Countries to the Northward are the moſt proper places to procure them. *Trepatty* being a Town where Horſes and piece Goods, eſpecially Shaulls and other Rich Veſts, are brought from different and diſtant parts of the Countries, to be ſold there at the annual Solemnity of the feaſt of the Temple, which is held at that place in the Month of September.

Madraſs,
10th Auguſt, 1784.

Farmers to do so, so that the Country must submit to the present inconveniences.

With regard to the Bullocks and Sheep to be provided for the good of the Public Service and improvement of the Country, there can be no better method than what is recommended by Mr. Dalrymple, but Wallore and other Countries to the Northward are the most proper places to procure them. Tripatty being a Town where Bullocks and piece Goods, especially Shawls and other Rich Wares, are brought from different and distant parts of the Countries, to be sold there at the annual Solemnity of the Feast of the Temple, which is held at that place in the Month of September.